

# THE XPOSITOR

D · H O M I L E T I C · R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



CALIFORNIA STATE BIBLICAL SEMINARY  
Sabbath Knolls  
COVINA, CALIFORNIA

And  
all that  
heard Him  
were astonished—  
*Luke 2:47*

AMONG THE DOCTORS

AUGUST, 1949

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The EXPOSITOR  
and HOMILETIC REVIEW

*A Journal of Practical Church Methods*

Destination "Nowhere"

A YOUNG man was seen staggering along Fremantle Esplanade, Perth, Australia, in December of 1947. An officer observed his plight, and took him to the station house for questioning. He broke down, and weepingly admitted his identity, Ulrich Johannes Lagemann, 21; captured by the Americans near Luxembourg in February, 1945; placed in a POW camp at Thirkleby, Yorkshire, England; walked out one night, got to Southampton undetected, slipped unnoticed aboard the Asturias and hid in a lifeboat for five days until the migrant ship sailed; spent the whole voyage in the boat, living off emergency rations stored there; came ashore at Fremantle, unnoticed; wandered around until observed by officer, with nothing to eat and nowhere to sleep. He possessed two pairs of trousers, a shirt, coat and cap. He was charged with vagrancy, and put back aboard the Asturias. He spoke English fluently, and said he did not want to go back to Europe; he wanted to stay and work "in your Australian forests."

This story might be used as a parable in outlining the "destination nowhere" of many Church members, who wander over the parish map of activities, many times unobserved, until their plight of spiritual starvation is observed, and they are returned to their starting point. Following Jesus of Nazareth is not aimless wandering. The Father gave Him work to do, which He in turn entrusted to His followers.

An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

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# You Can Lead In Your Profession . . .

OBABLY you have known pastors who have taken unpromising parishes and in a short time have revitalized the seemingly careless and apathetic congregation. They pay off old debts, beautify the church with new windows—new pews—or new lighting; perhaps start a building campaign for a new church or parsonage.

Enquiry will probably show the hard-working pastor has a good weapon in the form of a Parish Paper, which has worked to unite the members of the congregation into a real brotherhood. More, it has brought back members who have drifted away. It is able to clarify the aims of the church, lists the needs of the church, and cheers the workers on to attain the goals set for them.

This Parish Paper is not the "home-made" Parish announcement which is sent out from time to time by some member of the church on a duplicating device of one kind or another. These messages, blurred and in part illegible, are hardly the messenger to hold out as the representative of the church.

Business men know that their stationery must be of the best quality, well designed and well printed if it is to favorably impress the person who receives it and make him believe the firm using it is reputable and trustworthy. The church cannot afford to use carelessly prepared and poorly printed announcements.

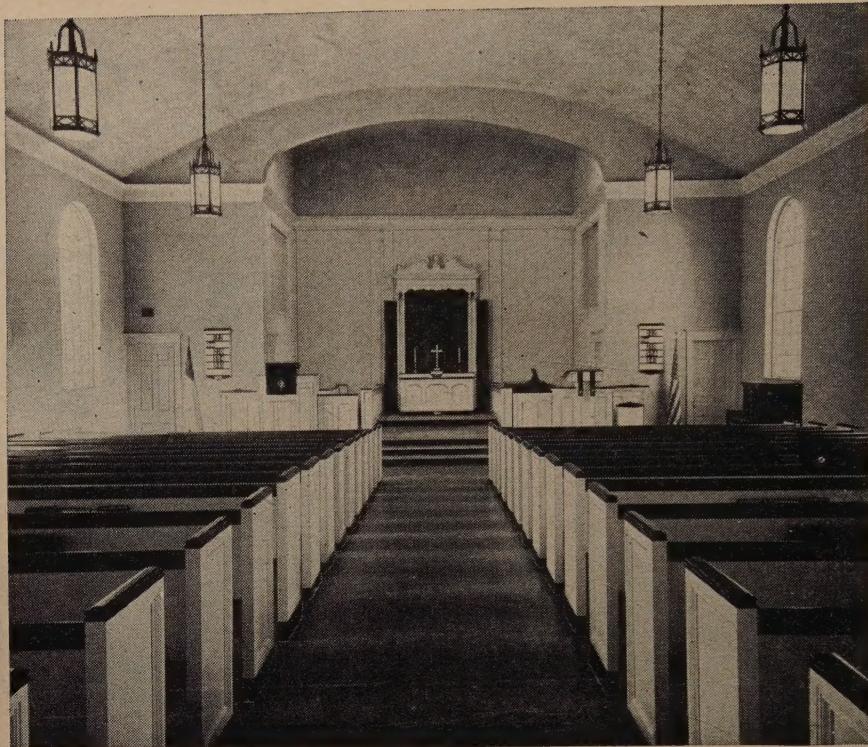
The time required for preparing the copy for The National Religious Press to print it in a manner worthy of prestige of the church is far less than is required to run announcements on a duplicator. The finished product of the duplicator or of the small-town printer is not to be compared to the masterly work of The National Religious Press.

The forces of anti-religion are stronger than at any time since the dawn of Christianity. Newspapers, motion pictures and modern literature are subjecting the children of today to a barrage stronger than their parents and grandparents experienced in a lifetime. To counteract these influences, what better defense can you find than the local Church Paper that goes into the home, to be read and kept long after the newspaper and light magazines have been thrown away? In the Church Paper the eternal truths can be repeated again and again.

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KEEPES THE COMMUNITY INFORMED  
VISITS THE SICK AND INFIRM  
CONQUERS INDIFFERENCE  
ENCOURAGES CHURCH WORK  
AIDS CHURCH FINANCES**

**The National Religious Press**  
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**GRAND RAPIDS, MICHIGAN**





Woodlawn Reformed Church, Schenectady, New York

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# RELIGIOUS FREEDOM— A PART OF THE AMERICAN HERITAGE

NORMAN E. NYGAARD

THERE is a most interesting side-light on the decision of the United States Supreme Court, in the so-called Champaign case. The schools of Champaign permitted what is known as released time week-day religious education. On a certain afternoon, there was an hour when young people were permitted to go to certain church centers where they could be taught by competent teachers, the cardinal tenets of their respective faiths.

A Mrs. McCollum, who professed to be an atheist, took issue with the School Board and carried her opposition to the School Board's decision, all the way to the Supreme Court. After the lower courts had all decided against her, the Supreme Court reversed their decisions and held that it was contrary to the constitution, that its religious freedom clause to have the church and school in such a partnership. The decision, of course, effectively closed down such schools across the nation.

Several facts should be borne in mind for us to make the Supreme Court's decision particularly noteworthy. In the first place, there was no coercion of any kind which would have made attendance upon these classes compulsory or semi-compulsory. No one *had* to attend them. Presumably the parents involved might have made some definite decisions in that regard but neither the church nor the school did. Roman Catholics doubtless sent their children to priests or nuns for training, Protestants to their classes supported by the Protestant Council of Churches, and Jewish children to teachers in the synagogue. But they did not *have to* send their children to these courses.

Secondly, it should be borne in mind that Mrs. McCollum and her husband, who was a university professor, ought not to be described as atheists for an atheist is simply one who does not believe in the existence of a Supreme Being. Rather, the word which would best describe them would be "anti-religious" or "ir-

*m, Ohio*

religious". They were opposed to all faiths and poked fun at them.

In Justice Frankfurter's supplemental concurring opinion, according to Dr. Charles Clayton Morrison, the eminent jurist quotes Justice Jeremiah Black as saying, "The manifest object of the men who framed the institutions of our country, was to have a state without religion and a church without politics—that is to say, *they meant that one should never be used as an engine for any purpose of the other.*"

With this quotation and with Justice Frankfurter's opinion I believe that the great majority of Americans are wholly in disagreement. The only people to whom it would give comfort would be a comparatively small number of atheists and, of course, the representatives of the Communist Party who believe that all religions, *per se*, are utterly evil.

It might be well at this time for the churches of America to reaffirm the great historic principle of our American government, the separation of church and state. The Protestant church believes in that wholeheartedly. But we would also reaffirm that we do not believe in a state without religion. We do not believe that the church has no right to take political stands.

To be sure, we must modify that latter statement. Churchmen of America are united in their denunciation of any church meddling in purely partisan politics. That is, we do not believe that churches should support the Republican Party or Republican candidates for office just because they are Republican. We do not believe that churches should support the Democratic Party or Democrats for office just on the basis that they are Democrats. That is partisan politics.

Nevertheless, the church has often been called upon to take stands in the realm of politics and has felt that it had a perfect right to do so. Most recent example of this was the stand taken by the churchmen of Minnesota in seeking to implement Governor Luther Youngdahl's anti-gambling policy. The churchmen

brought pressure to bear upon the state legislature to pass the laws which were needed to strengthen still earlier laws forbidding gambling which had been placed upon the statute books.

This was the church in politics with a vengeance—but the church was taking a stand upon a great moral issue. When the two areas impinge upon one another the church must make its position known, and it must reach into the political arena to make its influence felt.

It is well also to recall that the government has frequently sought the backing of the church for everything from support of the wars in which it has engaged, to bond drives, the late lamented N.R.A., and many other matters which the government itself considers strictly matter of political policy.

There is no prospect of absolute separation of the functions of church and state. In many provinces they overlap. Sometimes their overlapping occasions friction.

Let us see, therefore, if we can recapture the spirit of the founding fathers and ascertain just what they meant by their Declaration of Independence in 1776 and by their Constitution in 1789.

The first great principle that was laid down in America—and it was laid down, although not always fully observed, a century and a half before the Revolutionary War—was the principle of religious freedom. It was not fully observed, and I call your attention to two breaches of it in the treatment accorded Roger Williams and the persecution of the Quakers in the Massachusetts Bay Colony.

Still and all, that was the cornerstone of the life in the New World. Presbyterians should have the right to worship God in their own way, Roman Catholics in theirs, Lutherans in theirs, and so on. None of the colonies and later none of the states would be able to impose upon their citizens, as a qualification for office-holding or citizenship, membership in a particular church or membership in any church.

That is basic to our American heritage. We are not an Episcopalian country as is England; not a Presbyterian land as Scotland is; not a Roman Catholic country as is Italy; not a Lutheran country like Sweden. There is room for adherents of all these faiths in America but none of them have special rights over others. None of them must be conceded special rights.

But by the same token it is wrong to assume that we are an irreligious country simply because we do not believe in preferential treatment for the adherents of some one or more faiths. "In God we trust" is our meaningful motto.

Nor do we insist that people who do not believe in God have no place in this land ours. They should have equal rights with the rest of us, and we who believe in the existence of the Supreme Being should fight for the right *not* to believe in God. None of us would consent to the idea that the son of Mrs. McCollum should be forced to attend classes in religious education. On the other hand, it is far-fetched that Mrs. McCollum should oppose the plan whereby, at a certain hour in a school day, other children should be released to attend classes in religion.

The second great principle—and we have briefly touched upon it before—is that there shall be no interference with the religious service of any group of people.

This has been modified on several historical occasions. It was modified first of all, in connection with the Mormons, who believed that they had divine sanction for polygamy. American Army troops were actually sent to Utah to enforce monogamy upon those people. *Penitentes* of New Mexico sometimes carried their religious rites to the extent that devotees were crucified on crosses. Troops were sent to compel them to desist. State and local governments have interfered somewhat with the activities of the sect of snake-handlers in recent years.

In each case these sects were going contrary to common conscience in a moral field, however. Aside from such examples there are a few points of interference. Courts have been again and again, against disgruntled church minorities, that in ecclesiastical matters churches may govern themselves in their own way. Such decisions have usually been concerned about property rights, but courts have held that in such cases the churches themselves, conforming to their own sets of rules, had jurisdiction.

There have been several severe tests of the principle. One came about during prohibition days. The country was dry—legally if not actually. The only liquor which was legitimate used was that which was prescribed by a physician, and that which was furnished to the churches as needed fermented wine for their religious rites. Rightly the government made provision for these churches, in the dry law.

The severest test of the principle came during wartime. As a matter of fact, it came during both World Wars. The duties that were owed to the State and their religious functions came into tremendous conflict in the application of the draft. The government probably went as far as it could in attempting to resolve this conflict, by making provision in World War I.

(See page 3)

# THEOLOGY AND OUR MODERN POETS

ED SMITH

HAS LONG been a minor lament of mine that no one has yet devised a satisfactory scheme of printing to enable the reader of to discern the mood in which what one is dging was written. I came, some time ago, the perfect example of the need for such ghtenment. The versatile Santayana had tten a book bearing the title: "The Idea of Christ in the Gospels." Was it a title revealing impartial exploratory study of a fact calling analysis, or was it a sentence subtly coning more than a shade of ironical disbelief? merely mention this instance to point out the per meaning of my title, which is intended convey both, each in its own sequence. In

first place the title may be read as an obitive statement of fact, in which the findings the result of a search free from all passion l prejudice. But it might also be read as an rgent comment on our very modern poets, in ich the emphasizing adjectives take on a y definitive advance value judgment. I claim olution here from this latter conclusion il I have justified it one way or the other, an objective examination of the poetry of very modern poets. A devotee of the great ctorian poets, I am tempted to cast as rubh to the void much that passes for poetry our day. However, it may be that under a e of talk whose verbal arrangement is odd d obscure to me there may lie enveloped that ich is of finest worth.

One's outlook, as well as one's judgments, is always colored by one's education. It is e of the chief joys of my life that I was rn into an age of great poets and poetry. rly did I pick up the remarkable book by opford Brooke on "Theology in the English sets." It is that work which suggested to me the theme of this article. Stopford Brooke had ich field in which to work. Poetry, as such, s running full-tide. What is significant for here is that theology, in the most of the ctorian poets, had a major place. There were atheists among the poets in those days. In main the poets were the friends of Christiinity, though, and rightly so, not always the

buglers for churchianity. They knew God by His Christian name. They were steeped in the greatness and the grace of the Christian tradition. I am thinking here particularly of Browning and Tennyson. One is never far from the influence of understood Christian theology in reading the pages of either of these poets. For them religion and theology ran close to the center of life. So they believed and so they declared. In an age when the center of life was moving from the theological to the scientific outlook they sat daily in the house of the interpreter. Too often the bishops lost their heads. But these poets kept the balance for them. Theology, in those changing days, found itself greatly in debt to the poets.

What shall we say of this relationship in our time? First a brief summarizing paragraph or two concerning the interregnum. When Browning and Tennyson passed from the scene it was as the going down of the sun. One remem bers that, after their passing, there came the strangely moving Francis Thompson. Then came Masefield, with what seemed then his strange uncouthness. It had long been the proud boast of the theologians that "theology was the queen of the sciences." The scientific temper of the nineteenth century changed that. Theology is now a dethroned queen, though some theologians do not yet know it. Theology then was of the schools. She wore the ermine. But with Masefield theology and religion took on a new vesture and voice. Here was theology speaking the language of the streets and wear ing, shall we say, the vesture of vermin.

One poet arose who carried on the grand tradition of great poetry. This was Alfred Noyes. He saw and caught the changing moods of his time. For him God was the core of reality. Health was in him and holiness. Science to him was not the low road to scepticism and secularity, it was the highroad to spirituality. He was one with Browning and Tennyson. But what after him? I do not think it unjust to say: "Nothing much." T. S. Eliot tried to tell us something about a vacuum in *Wasteland*. Some thought that greatness in understanding

s, Kansas

the things of the spirit as a core of life would flower in him. It has not done so.

And what more shall I say? First, this so modern age of ours, where gadgets so easily crowd out God, has produced, except in flashes struck from twilight, no great religious poetry. Theology has been given the go by. It is not hard to see the reason why. It is a cliché to say of our period in the centuries since the Reformation and the Renaissance that, it is a period of transition. But of our own age it is more deeply and darkly true than of any other period. All men are at a loss to tell us what it is all about. They are lost in the wasteland.

Now and again there comes a flash of poetry that knows where God and good is. Such a

poem I count Herman Hagedorn's poem, "Atom Bomb that Fell on America." But England as well as America, there are no great poets who know the pattern of theology of our time, none, save the one I have already mentioned, Alfred Noyes. Of minor poets singing their songs in the byways, there are many. But I am thinking here of giants such as one knew in Victorian days. It is not a task to enter into a search for the reasons why this deficiency prevails. One thing seems clear: poetry is for many but a juggling with words and patterns instead of a searching into the depths of ultimate worths. It is nice to be superficial, but it is hard to be spiritual.

## IN THE GARDEN

Most of us are more or less familiar with a widely used song, set to an attractive tune and entitled, "In The Garden," which has been severely criticized because of its symbolism, which some hold to be erotic and unwholesome.

In it, we are told, are the schizophrenic moonings of a lovesick maiden, day-dreaming about Jesus, and engaging in sentimental talk with whom she would "tarry alone—when the shades of night are falling." "But he bids me go with a voice of woe."

One does not have to stretch his imagination too far to find substance for the charge made by the unbelieving, that there is little in our best Christian emotional attainments, but a more or less crude eroticism.

Over against this is the symbolism of the following song. Here it is God as our heavenly Father whose voice is heard, not in a man-made garden, but in Nature itself. His voice is heard "In the merry birds singing." The chorus exults not in self-centered thrills, but in what Paul calls, "The peace which passeth understanding," and the last stanza sounds like a Christian challenge to unselfish service.

This substitute, which is my own composition, has never before been published. However it has been used with apparent satisfaction by my students and others, locally.

CHARLES R. ZAHNISER,  
*School of Education,  
University of Pittsburgh.*

## IN THE FOREST

1.

*I walk in the forest alone,  
Where the air is sweet with wild roses;  
Each covert still, each murmur'ring rill  
My Father, God discloses.*

Chorus

*And He walks with me and He talks with me,  
And assures me I'm not alone;  
He relieves my care, as He brings me there,  
A peace I had never known.*

2.

*He speaks, for the sound of His voice  
I can hear in the merry birds singing;  
In the rising breeze that bestirs the trees.  
His voice to me is ringing. (Chorus)*

3.

*I'd stay in the forest with Him,  
Though the shades of evening were falling,  
But He bids me go, where some human woe,  
To share His cross, is calling. (Chorus)*



# The Editor's Columns



## Essential Education

OME of our young folk are, even now, getting ready for college. What have we given them over against a safe journey? Whether they are going back, or away for first time, their departure from under the parental roof is a crisis in their lives, dependent upon whether or no they have been buttressed against the problems, the perplexities and the perils of body and soul they will have meet alone, from here on out.

Now comes the day when whatever they be, they must take the wheel and steer their course in new, unplumbed channels, and overcharted seas, and few there be, of parents, pastors, who can smile in light-hearted assurance, when they set out to sea.

In our sinfully materialistic era, the glamour is gone over the campuses of prominent Universities and Colleges, boasting physical equipment beyond the wildest hope of Church schools, and world figures on their faculties, as both the parent who covets the best for his child and the youth, too. On the surface it is reasonable to presume that the larger the institution the larger its benefits.

But true education is not a surface matter. If it get not to vital depths it fails of complete education, for it is just as Princeton's first president, John Witherspoon, said, "Cursed be all learning that is contrary to the Cross of Christ. Cursed be all learning that is not coincident with the Cross of Christ. Cursed be all learning that is not subservient to the Cross of Christ."

If it be the purpose of education to train usefulness, then the larger institution qualifies. They all do that, but little more. It is at the point where the big "name" school leaves off that the Church School begins, for while the Christian College is as much interested in making its students useful as the larger, it makes an education which is most essential in such times as these. It aims to make its students not only useful but noble, and nobility of character can be bred only where the Christian tenets are fervently loved, actively practiced and positively taught. The large school aims only at useful citizens. The Church School's purpose is to produce useful and noble citizens.

If our youth of today seek truth as well as knowledge, if he is to recognize through life the supreme dignity and value of a human soul how little will be his gain if he finds himself in a classroom where professorial voices around him are wholly concerned and largely confused about the material things of life, say nothing of the spiritual.

In the Christian institution the teaching of Truth long since became its highest obligation, and it is still Truth rather than Knowledge which makes one free.

The rising generation must have higher aim than we if it is to lift itself and pull us out of the mire of our own making which bogs us down. They say, and we need small instruction in the fact that we have failed them, as our parents rarely failed us. They are fast slipping through our faltering hands. When they are gone, where then may we turn in hope that others may do for them as we did not?

There is one last hope. It is the Church School, the Christian College, for it alone can take over when we have to let go. To the Christian School alone can we look as we hope for the salvage, the eventual salvage of tender souls which have graduated from our uncertain keeping.

What our youths need is a college education with a conscience. We do well, if tardily, by our young folks, when we have made sure they are headed for a Church College.

The knowledge of Christ, in our day, is more essential than any other for without the increased practice of His teachings tomorrow will be no better than today.

## Message For Labor Sunday

THE world is in a ferment. Movements begun to free the people have been used to enslave them. Other movements have effected profound social and economic changes without sacrificing civil and political liberties. We should not resist change merely because it is change, nor condemn that which exists merely because it is not new. The strength of democracy is its ability to reinterpret the old, to use the new, and to make continuing adjustments between freedom and justice, and between individual rights and social demands.

We dare not ignore the just aspirations of any. We must strive to realize them within the framework of a Christian society.

The first step toward this end is to recognize the vast changes which have already occurred in our American life. We have shifted to a large extent from individualism to organization, from self-sufficiency to far-reaching interdependence.

With business management this change has taken the form of building up greater corporations and financial groups, representing vast concentrations of economic power. The growth of industrial unions has been stimulated to balance these concentrations.

Not forsaking basic interest in the individual, the Church must give increasing attention to group action, morality, and responsibility in our economic life. Men and women are neither slaves to be driven nor statistics to be manipulated. Each, as a child of God, is an end unto himself within God's purpose.

The Church must be concerned with the motivation and social consequences of increased concentration of corporate power. It must face also the question of the end for which organized labor will use its expanding power. Much will depend upon the religious and ethical values held by both the ranks and leadership of labor.

The values that Christianity puts first cannot be realized by preaching and the printed word alone. They can most effectively be caught from men who share the problems and strivings of those they would serve. The Church seeks both the organized and unorganized workers for membership and leadership, as it seeks to achieve closer contact, understanding, and co-operation with all workers everywhere.

Here is a Church task which must be taken wherever people live and work. The mission of the Church cannot be separated from the restless masses of humanity who seek justice and real freedom.

We cannot escape from our increasing interdependence; rather we must accept its responsibilities and meet its challenges. We must be motivated by a purpose to help, never to dominate. We must seek a more intimate and sympathetic understanding of the conditions and just aspirations of all working groups in their own communities, and then apply that understanding in our judgment and actions on issues involving labor's rights and responsibilities.

As Christians we must not only welcome, but seek actively to promote every advance in human relations toward social justice and brotherhood under the Lordship of Christ and

the love of God for all men.—*From Federal Counsel of Churches Labor Sunday Message*

### The Church I Won't Attend

IT IS a tale which discloses both the lameness and the smallness of the human animal — a portrait of most of us.

For twelve years he had been ship-wrecked upon a lonely island. Early he resolved that he would master his fate rather than permit it to master him.

Out on that lonely island he had gathered materials, built for himself a home, a roadway from his house to the sea, and all else he could devise. For twelve years he waited for rescue, and then, when the smoke of a steamer darkened the horizon, he lit his signal fires and waited. The vessel drew near and the captain came ashore to carry the marooned man back to civilization.

Said the castaway to the captain, "Would you look at the way I have been able to live? Let me show you my buildings before I leave them forever."

The captain agreed, walked up the smooth pathway to the little house set in its surrounding garden, and admired its furnishings.

Then said the twelve-year exile, "I have needed something for my soul as well as body. Come see the Church that I built. They entered the little church building, complete in every respect with its pulpit and spire, with pews and altar—all made in simplicity and dignity.

As they started to leave the little church, the captain saw, at the other end of the way, another church building exactly like the one he had just inspected. He turned to the castaway, asking, "What is this I see over there? Another church just like this church? Why should there be another?"

The man replied, "Oh yes. Over there is another church I won't attend."

It is a parable of the human animal. It is our own portrait. We create that which we dislike. We build that which we hate. There is a bit of the divine in each one of us who feels upward for God, and that is wonderful. But there is also a bit of the devil in each one of us that droops down toward hell, and that is pathetic.—*Charles Hadden Nabers.*

Parents who succeed, with the help of Providence, in rearing a fine Christian citizen deserve the gratitude and congratulations of the community, state, and nation. Faith and trust in Jesus Christ and His teachings alone points the way to such accomplishment.

# THE CHURCH AT WORK



## Month of Favorite Sermons

An interesting and helpful experiment in ministry has been the 'Favorite Sermon Month,' writes Rev. Richard L. James, Oak Cliff Christian Church, Dallas, Texas. "For six months I have been following an idea for which I am indebted to Dr. Theodore Adams of Roanoke, Virginia.

Simply stated, the plan is that I publish titles of sermons preached during the year," writes Rev. James, "and set aside a month to which those sermons which secure the highest number of requests. The response each year has been generous and the carryover through the month has been good.

Although a pastor may choose any month of the year, we chose the month of July, and at the first of June the list of sermons is published in the weekly church newspaper and the idea is given the main headline for a couple of weeks, followed by the list of sermons. The list is also printed in the weekly church bulletin so that those attending church may be reminded of the plan.

This year, the headline of the paper was, "Favorite Sermon Month" and following the headline—

The pastor is asking that you select your favorite sermons preached at Oak Cliff Christian Church from September, 1948, through May, 1949. Please write the name of your choice in the space provided and place it on the offering plate, or hand it to the pastor. Sermons receiving the highest number of requests will be preached during

The list of sermons appeared as follows:

The Wages of a Christian Workman  
Going to School to God  
Discipline For the New Day  
Christ's Challenge to Our Culture  
My Pastor and I  
The Word Incarnate  
The Balance Between Souls and Systems  
The Balance Between Local Loyalty and Larger  
Look  
The Balance Between Comfort and Challenge  
The Balance Between Inheritance and Investment  
It is Up to Us  
The Central Line of Life  
The Fullness of Time

Love's Renewal  
Finding Yourself and Being Yourself  
How to Attend Church  
How to Become a Christian  
How to Practice the Christian Faith  
How to Make Religion Vital  
Living Abundantly  
Blowing the Fuses  
Streamline Your Faith  
Spiritual Camouflage  
What Kind of Eternal Life Do You Want?  
Three Crosses

The Crippled Christ  
The Duties of Church Officers  
Prerequisites of Preaching  
Differences Between Christianity and Communism  
Communism's Challenge to Christianity  
Searching for the Hearts of Men  
Symbols of the Christian Faith  
When Mary says, "Yes"  
Mothers Are There  
Marriage Is For Good  
Beginning the Home

Below this list, appeared a form for name of favorite sermon and signature—

My Favorite Sermon is.....

Signed .....

I found it desirable to secure the names of the persons making the choice and request, because it prevents one person from duplicating a request, thus making sure of getting his wishes; it also provides a record of likes and dislikes of members for study and guidance.

Sermons receiving largest number of requests were,

My Pastor and I  
When Mary says, "Yes"  
The Central Line of Life  
Three Crosses

and were preached in that order on four Sundays of the month chosen. Postal card announcements were mailed to the individual members, listing the titles chosen and the dates on which they would be preached.

Interest in the church services for the month was built up, increasing attendance, which was worthwhile. Members have opportunity to invite friends to hear their chosen sermon, and

there is value in hearing again a helpful sermon.

## Chaplains to Meet October 5, 1949

A one day meeting for Chaplains in Penal Institutions, and any Clergymen interested in Institutional work, is to be held on Oct. 5, in Alfred E. Smith Bldg., Albany, N. Y., under the auspices of NY State Chaplains Association and the State Council of Churches, according to word from Dr. Wilbur T. Clemens, Sec'y of the State Council of Churches. Sessions are scheduled for 9:30 A.M., Hearing Room No. 4, featuring leaders in this field, among them the Director of the Council for Clinical Training, New York City.

## Dedication of Fellowship Hall

Fellowship Hall of First Presbyterian Church, Batavia, Ohio, was formally dedicated on June 12, 1949, and the service is given here through the thoughtfulness and courtesy of Dr. William Tait Paterson, Pastor.

### Service of Dedication

#### *In The Sanctuary*

\*Processional: Hymn, "The Church's One Foundation."

\*The Call to Worship—

Minister: Serve the Lord with gladness.

People: Enter into His gates with thanksgiving And into His courts with praise.

Minister: O come, let us worship and bow down; Let us kneel before the Lord our Maker.

People: He is our God; and we are the people of His pasture, And the sheep of His hand. Amen.

Prayer of Invocation: (Former Stated Supply of Church)

The Scripture Lesson: Neh. 2:11-18; 4:6  
(Pastor local United Brethren Church)

Greetings: the Presbytery of Cincinnati  
(Moderator)

Collect for Dedication Day—

Direct us, O Lord, in all our doings, with Thy most gracious favor, and further us with Thy continual help, that in all our works begun, continued and ended in Thee, we may glorify Thy Holy Name, and finally, by Thy mercy, obtain everlasting life; through Jesus Christ Our Lord. Amen.

Hymn: "Before Jehovah's awful Throne."

(This hymn was sung by the congregation at the laying of the cornerstone of the Sanctuary, April 23, 1860.)

\*\*At this point, a procession will form, led by the Choir, followed by the ministers, officers of the congregation, and people, and will proceed to the door of the Fellowship Hall and there resume the service.

#### *At the Door of Fellowship Hall*

##### *The Presentation of the Key:*

By the President, Board of Trustees,  
By First Chairman of Building Committee

Solo: "The Builder"

\*Entry Into Fellowship Hall (Choir, Ministers, Officers, People)

Hymn: "Lift up your Heads, ye Mighty Gates."

Presentation of the Building Committee  
(Chairman)

Appreciation: Pastor

Remarks: Stated Clerk

Hymn: "I love Thy Kingdom, Lord."

### *Act of Dedication*

Minister: To Thy Glory, O God, our Father, whose favor we have built this house; to the honor of Jesus Christ, Thy Son, our Saviour; and for the advancement of His Kingdom among men; to the praise of Thy Holy Spirit, God with us, our guide to the truth.

People: We dedicate this House.

Minister: In recognition of the Sunday School as a vital and integral part of the Church of the Lord Jesus Christ, and that the Church is responsible for the instruction of the young in the teaching and duties of the Gospel;

People: We dedicate this House.

Minister: For young men and maidens, for the advancement in fellowship and service, for recreation of body and the clean enjoyment of life;

People: We dedicate this House.

Minister: For young and old; for the halloving of family life; for the cultivation of a truly Christian social life in this Church; for music, laughter, good cheer and fellowship; for the promotion of community spirit; for help to right thinking and living.

People: We dedicate this House.

Minister: For the enlightenment of the mind for the education of the conscience, for the salvation of the soul, for the perfecting of the whole being, body, mind, and soul;

People: We dedicate this House.

Minister: In the unity of the faith; in the bonds of Christian brotherhood; in love and goodwill all;

People: We dedicate this House.

Minister: In gratitude for the labors of all who love and serve this Church; in the loving remembrance of those who have finished their course; the hope of a blessed immortality through Jesus Christ our Lord;

People: We dedicate this House.

Unison: Now, therefore, we humbly beseech Thee, accept Thee the offering which we bring Thee this day. As a tribute of love and gratitude, a free will offering of thanksgiving and praise, we people of this Church and congregation now dedicate this entire House. In the name of the Father and of the Son, and of the Holy Spirit. Amen.

The Prayer of Dedication: Minister.

\*The Doxology

\*Hymn: O where are kings and emperors now

The Benediction: Silent Prayer

Choral Amen

The congregation standing.

## Evangelistic Campaign

Beginning with October, and continuing through December, the Federal Council is scheduled to carry out plans for a nationwide Christian crusade. Chairman of the Federal Council's Department of Evangelism, Dr. Edwin T. Dahlberg, says the U. S., just into a position of world leadership, must experience a new sense of justice and righteousness." The Federal Council spent two years working out plans for the campaign, expects participation of more than 150,000 local churches and some 50 colleges and universities. The program has full cooperation of the 27 Protestant and Eastern Orthodox denominations which make up the Federal Council and 15 other non-member denominations. Grand total of these 42 denominations is more than 100,000,000 people.

So far for the 15-month campaign, more than 100 cities have scheduled weeks in which traveling evangelists of nationally known evangelists will serve pulpits. Some of the campaign's objectives: "A spiritual quickening of the ministry and membership of the churches . . . reaching and winning of the unchurched multitudes of the nation for Christ and his Church . . . careful instruction and assimilation of every new member and the transformation of persons through Christ, so that Christian personality shall be developed in the home, business, political and in all other human relationships in order that these new persons may in turn produce a more Christian society."

## We Are the Church

Many of us talk of our Church as "they," or "he" or "she," rather than "WE." We say vaguely, "The church ought to be on the job." "I don't like the way THEY run things." Are you a member of a church? Then do not say "they," say "WE."

The mission of the church of Jesus Christ is our mission, yours and mine. When we speak or talk about the church and what it ought to do, we are talking about what *you* and *I* ought to do.

American churchgoers have, in many instances, become mere spectators who "expect their ministers to carry the ball" for them, declared Francis Harmon, chairman of the board of deacons of Riverside Church, N. Y. C., in a speech sometime ago. It is well that we give heed to this wise and true observation.

"We go to hear a minister preach," he said, "and then come home to criticize him pro or con in the same way we might the quarterback of our favorite football team. We don't think participation is required of us, only attendance."

"We must get away from this spectator psychology in the churches. If only five million of our 40-million churchgoers would try to

bring one church member in each year, perhaps the situation might change.

"Our Christian gospel needs no defense, it only needs proclamation and living, and that proclamation must stem from the pew as well as the pulpit."—*Church Chimes, Shreveport, Louisiana.*

## Workbooks for Bible Schools

A set of 4 "Handicraft Projects" and 50-page Leader's Manual, designed by Hildegard Weiss for Vacation Bible School use, published by Concordia Pub. House, was received too late for mention in the June issue.

However, examination of the individual Project sets reveals their extraordinary merit, thus mention of the material is made even at this late date, since it will serve equally well for later use in teaching the truths presented—

1. Beginner Department, 18 pages, 15 individual lessons.
2. Primary Department, 18 pages, 15 individual lessons.
3. Junior Department, 17 pages, 15 individual lessons.
4. Senior Department, 17 pages, 15 individual lessons.

Lessons are on free sheets for practical use in carrying out the instructions, and each set comes in an open-end envelope for good "house-keeping" on the part of the student. The individual set is .27 cents, and the Manual is .65c. Orders should be sent direct to the publisher at 3558 South Jefferson Avenue, St. Louis 18, Mo.

## When You Move

The simple courtesy of sending your new address, before a transfer is made from one location to another, will pay dividends in many ways. A penny card, giving name, old address in full, and the new address with date when new address is to be used, will avoid loss of mail, or the annoyance of waiting for mail to be forwarded or duplicated.

## Bible Plays

"Bible Plays" and "Shorter Bible Plays" by Rita Benton, published by Abingdon Press, and copyrighted by the author. We suggest that readers seek information regarding both volumes from local book dealers, or The Abingdon-Cokesbury Press, 810 Broadway, Nashville 2, Tenn.

In the editor's introductory statement, page 11, of "Bible Plays," we read—

"The dramatic impulse is one phase of our original nature, one factor in our hereditary

equipment, that remains relatively constant through life. Its nature may change, but the inner urge is always present. On the practical side this means that the dramatic element should appear at all stages of the religious training of youth, not in childhood alone—the motive is strong to see or participate in dramatic plays and pageants."

## The Problem of Evil

The address, "We have the Answer!" (*to the problem of evil*) by Rev. T. Christie Innes, General Secretary Amer. Tract Society, at the banquet celebrating the Society's 122nd anniversary, was printed in "Soulwinner", vol. II, No. 10, June, 1947, American Tract Society, 21 West 46th St., New York 19, N. Y. Please accompany order with 10c, postage or coin. Illustrations, and information about our American expenditures and excesses, contained in the address will be worthy of any minister's study.

## "World Without End"

The return of Dr. Frank Laubach from Siam and India, and the visit of Dr. Albert Schweitzer to the U. S. A., has stimulated increased use of the Foreign Missions Conference radio transcription series, "World Without End," which contains programs dealing with these two Christian leaders.

The programs are accompanied by 2-documentary programs, recorded in various countries of Asia by Rev. E. C. Parker, Director of Program and Production of the Protestant Radio Commission. The final program in "World Without End" series is "The Book and the Plow," the dramatized story of Sam Higginbottom, agricultural missionary to India. This series of five 15-minute programs has had wide circulation, with over 700 sets sent out to date. It is available free of charge from WORLD WITHOUT END, Radio Dept., 214 E. 21st St., New York 10, N. Y.

## Better Youth Programs

Showing "What to do and How to do it" in our effort to achieve "Successful Churches and Better Youth Programs, booklet form, about 5 x 7½ page size, 50 pages, T. F. Epes, P. O. Box 2309, Richmond 17, Virginia, outlines his suggestions on—

Finding our way out of the present crisis  
What to do, and How to do it  
Sustaining Program  
Helping Unsuccessful Churches  
Agencies to Help You

Mr. Epes believes sincerely that "recovery everybody's job" and offers the results of his study in practical and usable form. He says "I spent on this my money and spare time for 2 years prior to July 1, 1947, and full time since retiring from the Federal Reserve Bank of Richmond on that date." The booklet is a humble effort to enlist leadership and workers. Evangelists, ministers, religious workers, will be interested in this booklet. There is no price given, so inquiry regarding availability and price should be made prior to sending orders.

## Religious Education Week September 25 - October 2

"We need to observe Religious Education Week not only for spiritual reasons, but for health reasons. 60% of all patients who visit physicians could cure themselves if they only got rid of their fears and worries. How can we get rid of fears and worries? I'll let William James answer that question, 'Of course the sovereign cure for worry is prayer.'

"You don't have to go to Harvard to learn that. My mother found that out on a Missouri farm. We may not be able to set the world right by prayer; we can at least begin to set our own lives right by prayer."

Dale Carnegie, (*Int'l Council of Religious Education*).

Readers desiring additional quotations regarding the importance of observing Religious Education Week may secure these from the Council, 206 So. Michigan Ave., Chicago (Public Relations Director).

## Gambling

Few ministers delude themselves regarding the social malignancies that are demoralizing our nation, yet feel helpless when confronted with the problems involved in attacking them.

"How Wrong is Gambling" by Gerhard Mahler, in tract form, 12 pages post card size, published by Concordia Pub. House, 355 South Jefferson Avenue, St. Louis 18, Mo., 10¢ a copy, will provide a starting point in an educational program regarding excesses in our community and national life, grown into formidable crime stimulators, and social diseases of major proportions. Copies of this tract distributed to the active groups in any church membership would provide foundation for a change of thought regarding the "something for nothing" wave in which our nation has been wallowing since the early 30's. It is time we learned, as a people, that the only thing available for nothing, is NOTHING. Ever

ing has its price,—in effort, time, or money. Anything secured under pretense, on any other basis, leads to demoralization.

## Care and Cleaning of Marble

The Marble Institute of America, Inc., 108 Webster Ave., Mount Vernon, N. Y., offers a 16-page Brochure, 8½ x 11, on "The Care and Cleaning of Marble," to any Expositor reader who addresses his request to Mr. Romer Lawharn, Managing Director, at above address, and gives name of publication, month, and page number of this item.

Contents include: Introduction, Cleaning of Interior Building Marble, Cleaning Exterior Building Marble, Cleaning by the Poultice Method, Stain Removal, Direction for making Javelle Water, Hydrogen Peroxide Bleach, Cleaning Precautions.

## Marriage Certificates

Ministers in any and every church need some form of marriage certificate. There are many forms, from single page forms, secured by the dozen or gross, to simple booklet forms, and more elaborate books. One sent to the Methods Editor recently by Ernst Kaufmann, Inc., New York, is compiled by Wm. D. Streng, entitled, "Altars that Alter." It is bound in attractive white, blue printing on cover, silk cord binding, 50 pages 8 x 5½, and inclosed in envelope of heavy white wove stock.

The booklet contains a marriage certificate form, a foreword by Glenn J. Pohly, M.D., Rock Falls, Illinois, worthy the study of every minister, and seven chapters pertinent to the subject, plus a page entitled "congratulations," and a list of suggested literature for study. There is no price given. Readers may inquire at local book dealers, or from Ernst Kaufmann, Inc., 7 Spruce Street, N. Y. C.

## Cherub and Angel Choirs

First Baptist Church, Shreveport, La., has organized "Cherub and Angel Choirs," made up of children from 2½ years through 8 years of age, and their *premiere* performance was at 6:45 service on Sunday Evening.

## Labor-Management Supper

A southern Ohio pastor and men's club organized a fun-fest for male-church members of the area. The men came in *teams*, made up of a man who received wages, and a man who paid wages. Part of the entertainment program was that men who received wages were required

to "give one good reason why they prefer to collect wages, and why the man who pays wages has a tough job." Men who pay wages were required to give one good reason "why they prefer to pay wages, and why the man who collects wages has a tough job."

The wives of the labor-contingent served the meal; wives of the management-contingent washed the dishes.

Other features of the program were recitations, instrumental and vocal music.

## Creating a Spirit of Christmas

It is not too early to study plans for Advent and Christmas programs, and we urge readers who missed the article on the Christmas Play, "Nativity" sponsored by the Council of Churches in Philadelphia, under the leadership of Dr. Harold R. Browne, as published in the Federal Council Bulletin, February, 1949, issue, page 6, to secure the article for suggestions. Dr. Browne presented the project on the lawn at First Christian Church, Philadelphia, for 11 years, prior to directing the city-wide project last year.

## Subscription Renewals

In a recent issue of "The Christian Observer" we read the following pertinent statement—

"The Christian Observer" is one of the few things that has not increased in price, while practically all other publications have found it necessary to increase their subscription price, due to increased cost for paper, printing, binding, wrappers, mailing.

"One reason we have not increased the subscription price is that subscribers have established the custom of paying promptly for renewals. The cost of sending statements, each month, to our subscribers amounts to several thousand dollars every year. Avoiding such unnecessary expense helps to maintain low-level subscription prices."

Expiration notices require materials, clerical expense for maintaining files of those not paid promptly, postage at \$30.00 a thousand, labor for filling in and addressing, etc., all of which must be paid for at today's rates, and "ups" the cost of a publication.

## Man's Job

It is our business to love what God gives us to do. He wills our vocation as it is, until we are ready to accept greater responsibility in His plan for mankind. Let us *love* that, and not trifle away our time hankering after other people's vocations—*Francis de Sales*.



# THE PULPIT

## AND JESUS STOOD STILL

GORDON PRATT BAKER

*Text, Mark 10:49.*

**J**ESUS had much upon His mind and heart as He walked slowly out the Jericho gate and moved up toward Jerusalem. Before Him loomed the Cross with its unspeakable agony. Behind Him lay a ministry which represented the supreme sacrifice of His life as He laid a foundation for others to build upon. But the builders did not understand the blue-prints!

Impending personal tragedy, the potential failure of His followers, must have weighed heavily upon the Master's heart as He turned His face toward Jerusalem.

Then suddenly, above His melancholy meditation, came the cry of blind Bartimaeus, squatting in the squalor of the roadside dust. "And Jesus stood still."

### Jesus Heard Bartimaeus

For all that His soul was burdened and bowed down with grief, Jesus heard Bartimaeus! Not for a moment could His own problems deafen Him to the cry of a soul in need. Not for a moment was He so engrossed in His own affairs that His ears were stopped to an afflicted man's plea. Instinctively He followed through upon the compassion which He had displayed across the years and, once more forgetting Himself, responded to the blind beggar's brokenhearted appeal.

Bartimaeus had been told to "hold his peace." His friends had informed him that He could not be heard above the clamor of the crowd following Jesus out of the Jericho gate. Futile it were to shout into the uproar. He might as well save his breath and resign himself to his lot. But even if Jesus could hear him, they declared, the Master would pay no attention to him anyway.

But Bartimaeus shouted all the more loudly. And Jesus stood still.

*Washington Grove, Maryland*

Again our God faces a crucial test involving personal tragedy for Him. Again Calvary's Cross looms against a darkening sky as the sons of men prepare to release their pent-up hatred upon each other. Again the little band on which our Lord must depend for the outworking of his redemptive plan seems pitifully confused and divided. Again we see before us only untold agony. Again we see behind us only a crumbling foundation. And in our fear we sense that these things grievously burden the heart of our God, that as He looks down upon His tangled handiwork His soul is torn with tremendous grief. And again men tell us that He is so absorbed in the fatal problem perplexing Him that we might just as well remain silent before our impending annihilation. He cannot hear us, they say, above the terrifying tumult of our time. And even if He could there is nothing He can do to help us. We might just as well save our breath and resign ourselves to our dreadful lot.

But God is not so bound up with the running of the world that He forgets His reason for creating it. Grief-stricken though He undoubtedly is, His grief must only quicken His sensitivity to our cry. For He ordained no "morning-glory existence" for us. He did not make us creatures of a day, shriveling with the coming of darkness. Rather He created us as eternal beings, marked of His likeness, bearing His image, endowed with His spirit, destined for the fulfillment of His invincible purpose. He is not a supernatural stagehand putting in place the scenery of a human tragedy. He is the author and director of a divine epic called Life. And if at times individual scenes within the play seem raucously out of control, the wise observer knows that all will inevitably end well because the Author never surrenders the final shaping of His plot. Above the wild confusion our God will hear us and out of chaos there will come ordered design.

Some years ago I sat with a group of friends on the veranda of a house overlooking the Chesapeake Bay. It was evening, and as we watched the running lights of unseen ships taking their way down to the sea, we talked all laughed together rather noisily. Suddenly one of the women in the group jumped up and ran into the house. When she returned a few minutes later I asked, "What was the rush about?" "The baby was crying," she answered. Astonished, I said: "The baby was crying? How could you possibly hear it above the noise we were making?" And with a smile in her voice she replied, "Oh, I'm always listening instinctively for the baby."

(Ours is a God who instinctively listens for The Good Shepherd knows His sheep and recognizes their individual voices. And when they cry out to Him He answers them.

#### **Jesus Heard Bartimaeus—and Stood Still**

Furthermore, Jesus had time for Bartimaeus. Had He heard and paused a moment and then passed on, Jesus would have left the blind man no better than when He came. But with the Master no cry went unheeded. What He heard He responded to.

Again to see the significance of this we must remember the setting. Jesus was at the very climax of His ministry. He was on the verge of the Triumphal Entry. He was on the verge of the cleansing of the Temple. He was on the verge of the immortal experience in the Upper Room. He was on the verge of the bloody agony in Gethsemane. He was on the verge of the betrayal, the trial, and the Crucifixion. He was on the verge of the Resurrection which was to change forever the nature of the world. Yet He deferred all these because one man cried out in need! The Eternal Plan stood still for one man! Not a king enthroned in regal splendor, nor a general strutting before his conquering troops, but a blind beggar squatting in the squalor of the roadside just froze the Eternal Plan for a single revolutionary moment.

How often that had been true of the Master's ministry.

No man was ever busier than was Jesus. He had only three short years in which to teach men the Truth that would make them free. Only three short years in which to make them aware of the divine power within them. Only three short years in which to bring the most perfect revelation of God that the world has ever known—or ever will know. Only three short years, each one of them packed with deeds and disclosures vital to the redemp-

tion of the world. Just three short years—and no more! And Jesus knew it.

But still, for all the pressure of such teeming days, He had time for the people who needed Him! There was Nicodemus who came to Him by night to discuss the things that related to the welfare of his soul, never realizing how generously Jesus gave of the hours that His body needed so sorely for sleep. There was Zacchaeus who climbed a tree only to discover that he had climbed upon the threshold of Paradise. There was a Samaritan woman of unsavory character, who unwittingly drew upon the resources of the water of life when she gave Him to drink of her vessel at a wayside well. There was a Roman centurion whose child must be healed that faith might be justified. There were so many others. Common people all, yet the kind of people for whom the Eternal Plan stood still!

But what if these people had not had time for Jesus?

If there is any one factor impeding the progress of the Christian Church in our day, it is the fact that so many of us have no time to do the work of apostles and evangelists. We are so busy. There is so much to fret us. There are so many demands from civic and fraternal organizations. There are so many community projects of such worthy character. Life in our time has become so complex. Our daily work exacts so much more than it did in the days of our fathers. There are so many divergent interests and conflicting duties that we have virtually no time to ourselves. We are so terribly busy.

As a consequence we have no time to see what is happening to our souls.

A man I knew lay dying a lingering death. The family appealed to a mutual acquaintance to see them through their agonizing ordeal. They needed a woman's presence, a woman's touch, to make more bearable the moment of final separation. But the woman to whom they appealed refused to come. Later she explained her refusal by telling me: "My card club was meeting that night and I didn't have time just to sit with a dying man and his family."

#### **Jesus Had Time For Bartimaeus—and Stood Still**

Jesus helped Bartimaeus.

The Master did not stop through idle curiosity. Nor did He answer the blind man by way of accepting additional adulation. His purpose in life could never deteriorate to the former, nor find satisfaction in the latter. Jesus stood still because He intended to help this

man whose voice betrayed the urgency of his need.

Precisely here, however, is a vital point which we must carefully note.

Jesus did not help blind Bartimaeus until *he had made a public confession of faith before the people who knew him.* That required genuine belief in God. Not only did these people know what the blind man had been and what he had now become. They were likewise in a position to observe what he would be. They could watch him, day in and day out, as he lived up to the profession which he now made. Henceforth they would judge him by his own standards.

The only kind of confession which is valid, is the one we make before the people who know us. Strangers cannot appraise our true interests. Our friends can. Strangers do not know whether we are stretching our spiritual powers to the utmost extent of our capacity. Our friends know. Strangers cannot see what we are sacrificing or that to which we are aspiring. Our friends do. It takes real courage to accept the responsibility of our beliefs before the people who live with us daily. But when we do God helps us in mysterious ways His wonders to perform.

Sir Wilfred Grenfell tells us that when he was a medical student in London he felt a persistent and unshakable need for spiritual strengthening. One night, learning that Dwight

L. Moody would conduct evangelistic service in Shadwell, the young doctor decided to hear him in the hope of finding the answer to his inescapable problem. Following his usual custom, the great evangelist urged all those who would give their souls to Christ to stand up in their places. Dr. Grenfell tells us that he wanted to stand up. But before the crowd which had packed that vast meeting-place he was afraid to do the thing his heart told him he ought to do. And then he saw a "smallish sailor," who could not have been more than nineteen years of age, rise in the midst of his ship-mates. And suddenly Grenfell realized that the young British tar was professing his faith before the men who knew him, before the men who would watch him day after day in the narrow confines of their ship, judging him by the standards which he now publicly accepted in the name of Christ. Such courageous decision burned its way into Grenfell's soul. "When that young sailor stood up for Christ," he records, "I stood up too!"

It was a British seaman, known but to God, who gave Labrador its great missionary doctor. And he did it by confessing his faith before the people who knew him.

The "dear Lord's best interpreters" will always be ordinary folks who have the courage to cry out in that same faith. And Jesus will always hear their cry—and stand still.



## SEARCH WARRANT FROM HEAVEN

JOHN W. McKELVEY

*Text: John 4:23.*

IFE is full of mystery and paradox but never more so than at the point of man's quest for God. The ancient psalmist expressed this paradox from man's standpoint when he declared: "My heart and my flesh crieth out for the living God."

At first glance we are not apt to see much mystery or paradox in man's unceasing longing for God. If anything, we are liable to see only disappointment and heartache. But strange as it may seem, before ever man turned his steps to questing after the Unseen and Eternal God there was a search warrant issued from heaven and God Himself came walking amidst the by-paths of earth crying aloud, "Where art thou, O man, that I may find thee?" This is life's

strangest and most blessed paradox and its glory is revealed the moment we comprehend what Tennyson meant in *The Higher Pantheism*:

The sun, the moon, the stars, the seas, the hills and plains—  
Are not these, O Soul, the Vision of Him who reigns? . . .  
Speak to Him thou for He hears, and Spirit with Spirit can meet—  
Closer is He than breathing, and nearer than hands and feet.

Not long ago I read of a little girl who was handicapped seriously by having no proper joints at her knees. She required a lot of attention, but at last managed to learn to walk, as if her legs were wooden stilts. The incident that made this little girl a news-item occurred one evening when she got "lost," and her

*Lansdowne, Pennsylvania*

ther had gone anxiously looking for her. After a futile search the mother returned home to find the perfectly happy child already at the gate.

"My goodness!" cried the mother, "You've frightened me! Where on earth have you been? I looked everywhere!"

To which the child answered, in a voice like the brightest star God ever made:

"Well — I'm here!"

Is there anyone among us who laments in quest like Job, saying, "Oh, that I knew where I might find him! that I might come even to his seat!" Then, cease at once in your lamentation and remember the discovery of the ancient bard:

"Wither shall I go from thy spirit? or hither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. I take the wings of the morning and dwell in the uttermost part of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

In brief, if we, according to our nature, hunger and thirst after God, let us not forget that God, according to His nature, is seeking us out, yea, has sought us out before ever we knew Him, for as Jesus expressed it, "The Father seeketh us to worship Him."

The truth is, on the divine search warrant from heaven is this sublime declaration: "We love him, because He first loved us." This, a sentence, is the transcendent message of our Christian Gospel, that our God is not one who hides Himself from men and waits impatiently for men to discover Him, but that our God is One who "takes the initiative," to quote D. M. Baillie in *GOD WAS IN CHRIST*, "a God who is always beforehand with men, a 'prevenient' God who seeks His creatures before they seek Him."

It is well known how the Jewish scholar, Claude Montefiore, when he set himself to see whether there was anything quite new in Jesus' teaching, anything which no Jewish prophet or Rabbi had ever said before Him, singled out this one thing as quite distinctive: "the picture of the Divine Shepherd going out into the wilderness to seek a lost sheep, the picture of God as not merely receiving those who turn to Him, but as taking the initiative in seeking those who have not turned to Him. That, he says, is 'a new figure' and 'one of the new excellencies of the Gospel'."

How well Jesus Himself demonstrated this concept of the seeking Shepherd when he conversed with the woman by Jacob's Well! He could have ignored her as people usually did.

He could have condemned her as her neighbors did. Instead, He chose to converse with her and searched her heart. In the end He found her better self well-nigh smothered under the weight of intolerable sin, and He delivered her from death to life.

If only we would not forget that God is forever seeking us to deliver and redeem us, that it is His very nature to go the whole way into the wilderness in quest of our souls! We must not go to the opposite extreme and sit still and allow God to find us, expecting Him to carry us on beds of ease to the gates of Zion. No, not that. Charles R. Brown had the right answer at this point when he told of two piously reared children who were on their way to school. They had been tardy twice that week and had received a stern parental warning not to let it happen again. Suddenly they noticed it was almost nine o'clock and they were still a long way from school. One said to the other:

"Let's stop and pray. We'll ask God not to make us late again."

"No," said the other, "let's run like sixty and say our prayers as we go."

Once, however, we learn not to take advantage of God nor to expect God to do for us what we can and ought to do for ourselves, then we are in position to appreciate and profit by the paradox that long before we ever turned to hunger and thirst after the living God the living God was actively seeking us out to guide and save us.

The climax of Jesus' parable in Luke fifteen is reached in each case when the shepherd who lost his sheep, the woman who lost her coin, the father who lost his son, when each in turn has made the discovery of what was lost and cries in ecstasy, "Rejoice with me, for I have found." That note of unbounded joy was not inserted by Jesus by accident. It is the very essence of our Gospel that when heaven's search warrant is served and we have both found and been found by God, there is joy unspeakable in our hearts. Paul was forever saying, "Rejoice, and again I say, Rejoice."

Of all the things this means for us I wish to lay stress on two. First of all, it means that as followers of Christ we are God's Voice, His hands, His feet in seeking out and saving the lost. The greatest work we can do is that to which we are committed in pursuance of the redemptive program of the Church. There are so many people out of circulation today, bewildered, confused, frustrated, lonely, lost—lost to human usefulness and lost of the Father's love. God is seeking them through you and me, and the success of our labors in

visitation throughout the coming days, will depend on our realization that God is using us to seek out the lost and to bring them back to usefulness and holy purpose.

How fruitful our witness can be is set forth in the experience of Rev Edwin H. Bookmyer, an American Bible Society secretary, at the Hotel Men's Convention in New York recently. He was in charge of a Bible Exhibit and distributed over a thousand copies of "The Sermon on the Mount," along with other portions of the Scriptures. He had the opportunity to talk with a great many people informally and helpfully in the course of this convention. One man who came back to talk three or four times was a big business man, a Swedish-American, formerly a Lutheran. He had married a Catholic bride against his mother's wishes and the marriage had gone on the rocks. He had become bitter in consequence, against religion. But he talked with Brother Bookmyer on several occasions, and finally on the last day he came back and promised him that he would read the Bible and start back to the Lutheran Church. Before leaving he took a tablet lying on the table and wrote on it these words: "Your faith is your fortune," together with his name and address, so that this servant of God could keep in touch with him.

Paul would have said it differently, "For I count all things loss save for the excellency of the knowledge of Christ. For me to live is Christ and to die gain."

The other truth I wish to emphasize is highlighted the moment we reverse the preamble of the search warrant from heaven. Suppose it read: "God loves us because we first loved him." This in effect would mean, God seeks us because we first seek him. If this were the spiritual framework for life today, of one thing I am sure, we could find no hope, no joy, no victory in it. Instead, it is: "We love Him, because He first loved us." God gave His best to the world, and because such giving is irresistible the world strives against its knowing to give its best to God. William L. Stidger has told how one day in Kansas City, Ethel Barrymore and Sinclair Lewis were both eating dinner with him in the parsonage. They had all been to see Ethel Barrymore's play, THE KINGDOM OF GOD. Sinclair Lewis, in a facetious mood, said playfully, "Ethel, I don't believe you did as well as you could this afternoon. You let us down!"

Miss Barrymore's eyes flashed fire as she replied:

"Sir, I'll have you know that no Drew or Barrymore ever goes on the stage to act, that

they do not give the best they have to the audience. We have learned through four generations of acting that we get back from an audience just about what we give—no more, less—so we give all we have."

That is the preeminent secret to success we do God's work:

"Give to the world the best that you have  
And the best will come back to you!"



## I WENT INTO ARABIA

CLARENCE EDWARD MACARTNEY, D.D.

*Text: Galatians 1:17.*

WHEN it pleases Him, God calls us out of the business and work and tumult of our life and sends us into Arabia, the desert place of retirement, silence and solitude, and speaks to us there with "a still, small voice."

It was so in the history of St. Paul. "When it pleased God, who separated me from my mother's womb, and called me by his grace to reveal his son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood, neither went I up to Jerusalem to them that were apostles before me; but I went into Arabia."

Taking, then, our suggestion from the experience of St. Paul, we shall think of Arabia as the place of retirement and silence, when God breaks up the fixed order of our life, and speaks to us a message which we cannot hear elsewhere.

In these Arabia periods of withdrawal and retirement we have time to be alone, to "salute our soul, and see what it doth wear." What seems at first to be only a lonely desert place and experience, with our spirits chafing to get free of it, turns out to be a place that draws us nearer to God, for there we confer not with flesh and blood, but with God.

The historical, geographical and Biblical Arabia is not hard to locate. It was the country south of Palestine, on the peninsula between the Red Sea and the Gulf of Arabia, where Mt. Horeb and Mt. Sinai are. But we are not thinking now of geographical or racial Arabias, but the Arabias of life, the Arabias of the soul.

*First Presbyterian Church  
Pittsburgh, Pennsylvania*

## The Arabia of Sickness

One of these Arabias of life is the Arabia of sickness. Those who hitherto had thought Arabia the last place in the world they'd ever visit, suddenly found themselves there. The man who, as Jesus said to Peter, turned himself and went whither he would, stretches forth his hands to be girded by another.

Outwardly, in the tractations of pain, in the weary days and the sleepless nights, the rest-tossing, the wishing for morning, and then longing for the coming of the night, there could seem to be little that is good or profitable. Yet in this Arabia of sickness there are spiritual blessings and benefits.

One of these is that sickness teaches us humility. We learn how weak we are, and even the strongest man dare not boast in strength. It teaches us to pray the Psalmist's prayer, "Lord, make me to know mine end, and the measure of my days, that I may know how frail I am."

The turning point in the life of one the world's great preachers was a long illness, when he was minister of the Church at Kilmarnock. "God," said a New England philosopher, "enters every man's life by a private door." He entered Thomas Chalmers's life by the door of sickness. Up to that time his preaching was nothing more than a proclamation of morality. Astronomy and mathematics were his occupation and enthusiasm, rather than the everlasting Gospel. But in 1809 Chalmers was stricken with a grave illness. For four months he did not leave his room, and for almost a year was absent from his pulpit. He found that his ethical view of Christianity had no use or help for him in such a trial. Suffice it to say that out of that sickness Chalmers came forth with the oil of consecration upon his mighty brow. As eloquent Lord Roseberry said in his address on the one-hundredth anniversary of Chalmers's settlement in Glasgow, "An illness lifted him into a higher sphere, and he soared aloft." So, he, and many other, could say with King Hezekiah after he was recovered from his sickness, "What shall I say? O Lord, by these things men live, and by these things is the life of my spirit;" and with David, "It was for my good that I was afflicted."

## The Arabia of Disappointment

To reach this Arabia one does not need to cross seas or continents. Sometimes we are turned aside from the eager pursuit of some cherished goal just when we think we have attained unto it. Just when we were about to

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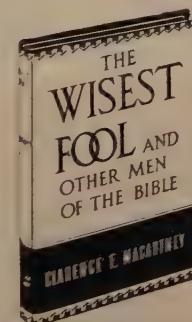
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seize the prize it eluded our grasp. All our labor, toil, sacrifice and enthusiasm seemed to be in vain.

In the 2nd Book of the Kings there is the record of an expedition which Jehoshaphat, King of Judah, and the King of Israel fitted out to go to far off Ophir and bring back its gold. "But the ships went not, for they were broken on the rocks." And such is the history, the epitaph, of many a hope, ambition and dream. "The ships went not!"

But God has his deep and wise purpose in life's disappointments, as well as in all other things. He baffles and disappoints us in order to bring us to greater things and to a higher success. Disappointment is like a sieve: the small things drop through; the large things remain. Moses was sore disappointed when, standing on Mt. Nebo, he looked on the Land of Canaan, but was not permitted to enter in. He thought that was his last view of the Promised Land. But after the centuries had run by, lo, there he stands, on the soil of the Promised Land, on Mt. Tabor, with Elijah and with Him of Whom he wrote:

"O lonely grave in Moab's land!  
O dark Beth-Peor's hill!  
Speak to these curious hearts of ours,  
And teach them to be still.  
"God hath His mysteries of grace,  
Ways that we cannot tell;  
He hides them deep, like the hidden sleep  
Of him he loved so well."

### The Arabia of Sorrow

By the lonely path of sorrow, the soul travels into a far off Arabia. Before we get through the journey of life, sometimes before we have travelled far along its winding path, all taste the cup of sorrow. The sights, the sounds, the occupations of the world are all about us; yet the soul is alone in its sorrow; like Jesus in Gethsemane, a "stone's cast" from even the nearest and most intimate.

What can sorrow teach us? What has it taught other souls? One thing that sorrow teaches us is not to value this world and the things in it, and time, above what they are worth. It teaches us to set our affections not upon the earth, but on high. It teaches us to take eternity into the reckoning.

Another of the great lessons of sorrow is sympathy. Even Jesus, we are told, who was "made perfect by suffering," was "made in all things like unto his brethren, that he might be a faithful and merciful high priest." A noted servant of God, one whose ministry and whose writings influenced for good thousands of lives, had early in his life a great sorrow. He had left his home to fill an engagement in a distant

city. As he left his house he looked back and saw his little daughter as she was held up at the window and waved him a farewell. The next day he was stunned by a telegram which told him of her sudden death. At first it seemed to him a blow that had staggered his faith and crushed his hopes. But as the years went by, and the vision of his child at the window came frequently back to him, it seemed to him that God had set her in one of the windows of heaven to beckon him ever upward to godly living and to his heavenly home. "I would not give that memory," he said, "for all the gold of earth. I would not part with the inspiration which it stirs within me for all the world could bestow." Like thousands of others who drank deep of sorrow's cup, he could say with the Psalmist, "Thou hast enlarged me when I was in distress."

### The Arabia of Temptation

All men must visit this Arabia; and out of it they come overthrown and conquered, or like Jesus, victorious and fitted for life's greatest things. The inspired evangelist records that immediately after his baptism by the Holy Spirit "Jesus was led of the Spirit into the wilderness to be tempted of the devil." Just where Jesus fought that great battle, for himself and for us, we cannot be sure. Perhaps it was in this very Arabia into which the Spirit drove Paul after his conversion. It was a wilderness of trial and loneliness and decision. Out of that trial and wilderness of temptation Jesus returned, Luke says, "in the power of the Spirit," and began to preach that the Kingdom of God was at hand. The victor over temptation knows, as Jesus did, what it means to have the "angels minister unto him," and thus fit him for ministering unto others.

I suppose it was in this very same Arabia that Abraham's bond woman, Hagar, driven out by the jealous anger of Sarah, fell down by the fountain in the desert, and heard the voice of the angel, who comforted her in her distress. It was then Hagar exclaimed, "Have I also here—even in this desert place—him that looketh after me? Thou God seest me!"

Whatever, then, your Arabia is, or has been, or shall be, be sure of this: it has great blessings for your soul. In Arabia you can gather the "treasures of darkness." But to do so you must believe what Paul, who spent three years in Arabia, learned, believed and so nobly declared, "that all things work together for good to them that love God."

Prayer consists of talking with God; this implies listening.

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## ILLUSTRATIONS

### an Is Sin-Possessed

1:1-20. "Ah, sinful nation, . . . wash ye, make you clean, . . . learn to do well. . . ." Cor. 5:17 R. V. "But if any man be in Christ, he is a new creation."

Christianity of the centuries has always told that natural man, man apart from God, is an unreliable creature except for this—that he can always count on his getting nowhere that satisfies him in his individual longings, and on his inevitably ruinous, by war or other deadly devices, the social fabric which he yearns up and tries to realize. This continual lure is not due to ignorance of technology or philosophy, but springs from a deeper effect — man is sin-possessed — his history

moves in cycles of development and decay. Fiercely gazing into the future for meaning, he rides on a merry-go-round which takes him over and over again to where he was before. This is what the Bible teaches.

—Dr. B. Iddings Bell, in "The Atlantic Monthly."

### Our Debts

Ex. 30:11-16. ". . . then shall they give every man a ransom for his soul unto the Lord . . ." (Ex. 32:34-35).

Matt. 20:21-28. "Even the Son of man came not to be ministered unto, but . . . to give his life a ransom for many."

No wonder Martin Luther shook all Germany when the truth dawned upon him, that "The just shall live by faith." Do we know what "justified" means? I will tell you. It is to stand before God without spot or wrinkle,

without a sin. It is to be put back beyond Eden. God looks over His ledger and says: "Moody, I have no account against you. Your debt has all been wiped out by Another!"—*Dwight L. Moody (The Gideon)*.

## The Great Among Us

*Matt. 20:27. "And who soever will be chief among you, let him be your servant."*

The U. S. Army built a 50-million dollar hospital in Honolulu, Tripler General, and reports say it "has 7½ miles of pneumatic tubes designed to carry messages to and from

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## Busy Americans

*Luke 12:20-23. "But God said unto him, Thou fool, this night thy soul shall be required."*

"I suppose I'm what the world calls a busy man. I've never taken time out to learn golf. I have no time for fishing, billiards, reading fiction, movies, teas. I couldn't tell you how Orphan Annie, Superman, Blondie, Jack Benny or Joe Louis are doing," said R. G. LeTourneau, "because I'm too busy learning and working. But, I'll guarantee I'm having more fun than the boys who read the funnies, more thrills than the folk who follow radio serials and more genuine enjoyment than the gentle men of leisure.

"Hand me a tough mechanical problem, and let me build a bigger and better machine. . . . Then I like to tell out the gospel of Christ because it has more power, than the biggest machine ever built, and because I want to hear my Lord say, 'well done!'"

## Good Things in Bad Times

*2 Sam. 22:17-33. "God is my strength and power. . . ."*

In 17th-century England, when the masses were brutalized and those who governed were intent upon personal pleasure and politics, the church bogged down in controversy, and the level of life was at a low ebb. Yet in 1652 there was inscribed this tablet upon a church in Leicestershire:

"In 1653 when all things sacred throughout the nation were either demolished or profaned, Sir Robert Shirly, Baronet, founded this church, whose singular praise was to have done the best things in the worst times and hoped them in the calamitous." — *Epiphany Call Milwaukee.*

## the Color Line

*J. 3:20-21. ". . . Like unto his glorious body."*  
*1 Cor. 7:3. ". . . But made like unto the Son of God."*

Clinton Howard, editor of "Civic Progress," led a blind Negro accordion player in front a Richmond hotel. "Brother, are you a Christian?" "Yaas, Sir, I'se a child of the King."

"What color will you be when you get to heaven?" asked Howard. Back came the un-imitating answer, "De same color what my pard am! Yes, sir, Dat's what the Book say, do say when we see Him we gwine to be like him. I don' care whether it am white black, yellow or blue, we gwine be like the pard. Hallelujah."

## Public Opinion

*J. 32:34. ". . . Lead the people unto the place of which I have spoken unto thee."*  
*Mat. 15:14. "If the blind lead the blind. . . ."*

"Have you brought many people to your way of thinking?"

"No," said the Senator, "public opinion is something like a mule I owned when I was a boy. In order to keep up the appearance of being the guiding hand I had to watch the way the mule was going to go and follow on hind."—*Washington Star*.

## Treasure in Heaven

Out of this life I shall never take  
Things of silver and gold I make.  
All that I cherish and hoard away  
After I leave, on this earth must stay.

Though I have toiled for a painting rare  
To hang on the wall, I must leave it there.  
Though I call it mine, and boast its worth  
I must give it up when I leave this earth.

All that I gather, and all that I keep  
I must leave behind when I fall asleep.  
And I often wonder what I shall own  
In that other life, when I pass alone.

What shall they find, and what  
Shall they see, in the soul that  
Answers the call for me.  
Shall the Great Judge learn  
When my task is through,  
That my spirit has gathered some riches, too?  
Or shall at last it be mine to find  
That all I'd worked for I'd left behind?

## Forgive to Forget

*Mat. 6:14. "For if ye forgive men. . . ."*  
*Luke 23:34. "Father forgive them, for they know not. . . ."*

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Resentment hinders faith in God, for unforgiveness cannot understand and accept forgiveness.

Resentment makes mock of the Lord's prayer. Do you pray to forgive but never forget; to forgive, but never want to see the offender again?

Jesus on the Cross prayed, "Father forgive them for they know not what they do." Can anyone's wrongs match those He forgave?

How can one forgive a great wrong? Prayer

for the offender is one remedy. God often gives understanding that changes hatred to pity. The French say, To understand all, is to forgive.—*War Cry*.

## A World of Make-Believe

*Lam. 3:55-64. "Render unto them a recompence, O Lord, according to the work of their hands."*

The daily press reported (week of June 1, 1949) "that a high percentage of the DP's admitted to this country, and given jobs under the same conditions as our own citizens at the same wages, have disappeared from farming areas in the south, due to the great 'disappointment in not finding conditions as depicted by Hollywood films' — luxury, plenty of money easily acquired, and little evidence of labor.

The average citizen of America, who works to pay his own needs, and the cost of bringing over the DP's in addition, through a network of taxes on everything he buys and his earnings, will wonder "where these DP's have disappeared to? and in what part of our country they expect to realize the Hollywood atmosphere? and just who is to pay the bill? Would it not be well for the agencies responsible for the admission of the DP's to know that they understand that work to earn the way is an essential part of responsible citizenship; if freedom as individuals, work to earn their way at the accepted rate American born citizens receive, is "a great disappointment" to them, WHY ARE THEY ADMITTED?

Is America in need of more people who expect to live without carrying their share of responsibility? more people to ride on the backs of those who do work?

## The Deaf

A short time ago, according to the American Lutheran, St. Matthew's Lutheran Church for the Deaf, New York City, gave the first televised service, arranged by the American Lutheran Publicity Bureau, and conducted entirely in sign language. The pastor said with his hands that there are 80,000 deaf in the U. S., most of whom have no place to worship.

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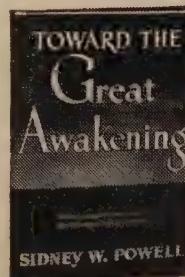
President of the New Brunswick Theological Seminary, a pastor and preacher for over thirty years, draws from his rich experience and shares with his readers his conviction that Bible-centered preaching is the way for effective leadership in the Protestant church. He discusses something of the history of preaching: "We shall never recover our interest in preaching until we find again its importance in history;" "The spirit of the Times"—moral instability, an in-between period of history, a world with new and dangerous dangers; the Bible—"A civilization which disavows the Word of God, saith the Lord, has no future and no security." "Words Are Not Enough" stresses the setting of the preacher, and the personality of the preacher. "Preaching by words is never enough." The lectures close with "The Fellowship Of The Cross" — "The world is not done with the Cross, but the world is done without it. Preach it. You did not make it, neither can you change it. The heart of the world is turning to the gospel. God forbid we should trail in the dust, the golden hopes." Dr. Sizoo is rated one of America's great preachers and here he is at his best. Teachers will be greatly helped by this little book.—  
Tait Paterson.

KERGAARDIAN PHILOSOPHY IN THE FAITH OF A SCHOLAR. David F. Swenson. Westminster Press. pp. \$2.50.

Francis Bacon's aphorism that philosophy lightly read leads to unbelief, but deeply drunk, leads to delusion, is strikingly confirmed in the chapters of this lucid and deeply thoughtful book. Dr. Swenson, who died in 1940, was for many years the revered and beloved head of the department of philosophy in the University of Minnesota. Analytical, severely logical and tightly woven, these studies are a lesson in clear expression, and at the same time, paradoxically, are informed with all the fervor of a deep religious experience. In them the writer has expressed the quintessence of a lifetime's reflection. Dr. Swenson was the first of the American thinkers to recognize the epoch-making character of the teaching of Soren Kierkegaard, to make it known through translation, lectures, and articles. Since then many have followed in his train, and the great Dane's thoughts which through Karl Barth and others, have begun a new epoch in theology, are now possible in complete translation. The lectures, edited and put forth by his widow, Lillian M. Swenson, are packed with close reasoning that they must have been hard to follow. They are matter for close study, and will richly repay it. They deal with the worth of man, life, progress, evolution, intelligence, supernaturalism. They contend that human powers, thinking, science, do not suffice, that all men, learned and simple alike, must rest upon faith. The fundamental Kiergaardian note that sounds all through is that faith is not objective but subjective. This alone if emphasized is enough to work a revolution in any man's life. It has substance that can give depth to preaching, and is commended to that end. David F. Swenson began a work which has produced many followers, but in these second and third decades of this century, when philosophy was prevailingly rationalistic, he was a lonely figure uttering a philosophy that was definitely Christian. He has done us all a service, and he marks an epoch in American thought.—Paul L. Roth.

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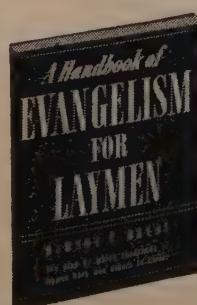


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## HOW CAME OUR FAITH

By W. A. L. Elmslie. Scribner's. 417 pp. \$3.25.

Here is a most unusual and stimulating book with comprehensive reach and profound insight into the origin, significance, and meaning of the Christian faith. It is a book which can be read with profit by the minister and scholar, and equally so by the student and layman. Dr. Elmslie has endeavored to leave no point in the process of religious development hanging in the air, and has contrived with extraordinary success in keeping his volume free from the weight of excessive impediments insofar as footnotes and tedious explanations go, and at the same time causing his story to move with interest and both intellectual and spiritual blessing.

The book is divided into three parts, THE OLD TESTAMENT TODAY, THE RELIGION OF THE HEBREWS, and THE FAITH OF THE PROPHETS. Four chapters are devoted to each of the first two sections, and ten to the third. Thus the author gives adequate attention to the history of textual studies and the proper evaluation of the Bible as both literature and sacred Scripture in Part One; and in like fashion to the background of Old Testament religion in Part Two. But his main attention is directed to the supreme purpose of the Scripture, namely to the development of man's faith in God who is the God and Father of Jesus Christ.

In Part Three he therefore deals with the unfolding of that faith, beginning with Moses and his concept of "God with us," continuing with Samuel and Elijah and their emphasis on Conscience and Reason, and proceeding with the great prophets Amos with his theme of divine Mercy, Hosea with Love, Isaiah with the Eternal in the Temporal, and Jeremiah with the idea of God and the Individual. He concludes with chapters on Wisdom and Power which round out the legacy of Israel to posterity.

Here is a volume worth its price many times over.  
—John W. McKelvey.

**THE DOCTRINE OF THE WORD.** By Joseph Stitler, Jr. United Lutheran Publication. 69 pp.

The professor of systematic theology, in the Lutheran Theological Seminary, Chicago, in these lectures, deals with the problem of "The Word of God." An old problem but needing new study. In "the Structure of Lutheran Theology" he points out that theology had as its determinant, the relation between a holy God and sinful man. "Faith is the regal name for that relationship, and justification by faith is the formal principle." Luther is quoted, with his emphasis on the fact that the Word of God is essentially Jesus Christ. Following the first enthusiasm of the Reformation, Protestantism lost its dynamic understanding of the Word of God. It equated the Word with a book, the Bible, and so it replaced a revelation of God with a theology, "that was static, documentary, propositional, intellectual." The three primary concepts of "Revelation," "The Word of God," and "The Scriptures," will fall into their proper relationships when Lutheran thought turns to its most urgent task: the restoration of the central and controlling category of faith.—Wm. Tait Paterson.

**"THE BEST OF ALEXANDER MACLAREN."** Edited and with an introduction by Gaius Glenn Atkins. Harper and Brothers. 179 pp. \$2.00.

This book is a choice possession of any minister who will diligently study it. It will give an insight into the life and thinking of one of the greatest preachers Protestantism ever produced. Alexander Maclaren was born in Glasgow in 1826. He died in Manchester in

1910, and enjoyed a ministry extending over a period of sixty-five years.

At the beginning of the book Dr. Atkins gives a brief biographical sketch of Dr. Maclaren which is a good in itself. It provides the background for an insight into the proceedings of a great homiletical expositor. The book consists of twenty sermons selected from principal volumes which contained 427 sermons. Maclaren printed more sermons than any preacher of his time. Preceding each sermon is a soul stirring meditation. At the conclusion of each sermon is a spiritually illuminating and impressive prayer.

These sermons give an understanding of the kind of preaching that gripped a former generation. Living at the beginning of an age of critical inquiry, Maclaren preached on the deep perennial truths of God. These sermons give an insight into homiletical methods. Each consists of a preamble and three major expository divisions. Though Dr. Maclaren was a consistent student and versatile scholar his illustrations came largely from nature and the biographical gems of the Bible. His knowledge of Hebrew and Greek enabled him to develop interpretations which, in themselves, were homiletical contributions. He wrote with the stateliness of the Old Testament prophets, yet with spiritual alertness to the issues of his time.

The titles of some of the sermons in this volume show the foundational preaching to which his congregations listened with devotion. They are such as "The Measure of the Immeasurable Power," "Christ Musts," "The Christian Attitude Toward Social Sin," and "What Lasts."

Dr. Atkins has contributed to the insight of the generation of ministers by offering for consideration these homiletical masterpieces. He has made it possible for us to see not only the rich fruits of a former pious warrior of the cross, but also the foundational truths of the gospel which will endure for all time.—A. Wallace Copper.

**THE BEAUTY BRINGER.** By Charles Hannibal Voss. The Story Book Press. 40 pp.

It is pleasant to see a little volume such as this bringing together about two score poems from the heart and pen of a beloved Christian poet. Even though the poems have appeared in print in the religious press, they have been scattered about in many different publications and they have deserved to be gathered as flowers are gathered together, into a summer bouquet and placed where they can be viewed and appreciated as a whole.

Charles Hannibal Voss has a rare gift in expressing himself in poetic form. His gift is doubled in value because he can combine Christian insight and sentiment with the lyric melody of words. Some of his poems possess extraordinary beauty and power, such as THE ANCIENT SPLENDOR, NO MINIATURE CHRIST, GOD'S RAIN and SAND CASTLES.

He who loves to think and commune with the poet will find this volume a happy companion and an inspiring friend.—John W. McKelvey.

**EVANGELISM ACCORDING TO CHRIST.** By Gaines Dobbins. Harper and Brothers. 224 pp. \$2.50.

This book deals with a basic subject with which the Christian church is, or should be concerned. To a degree that discusses new methods of evangelism, and compares new techniques with older, it urges a serious consideration of the method of Jesus. The author deals with the gospel of John in detail, and considers the motives that prompted its writing as well as the purpose it was intended to serve. He makes it clear that John was endeavoring not only to present factual material

erning Jesus' life, but, also, in a doubting age, men to the new life in Christ.

Dobbins divides the gospel into two sections. In first nine chapters Christ is presented as the sinner. His method is considered in detail. In the last twelve chapters He is portrayed as the sinner. The means by which He saved the saved is minutely studied. The author dedicated his entire volume to the study of the strategy of Jesus in dealing with men. It shows the varied methods the Master followed to win souls. The claims of Christ, the diverse methods used for different souls, the dealing with doubt, the significance of the dual, and the promise and effectiveness of both cross and resurrection, are all persuasively considered.

one can read this book without being benefitted, not a comfort to those seeking justifications of the typed methods. Dr. Dobbins is a scholar who has brought the fruit of study into a volume for both the intellectual and spiritual enrichment of readers. The others "Light Versus Darkness," and "The Gopel of the Saved," give rich penetrating insights. The author brings the Church before the bar of Judgment to show the motives that prompt its endeavors. After carefully reading this book a more serious perspective of the age will be the possession of the reader; he will have a finer understanding of St. John's Gospel, and the methods of Jesus. —A. Wallace Copper.

TS ON THE NEW TESTAMENT, ACTS OF THE APOSTLES. Albert Barnes, edited by Robert Frew, D.D. New York: Book House. 391 pp. \$3.00.

There is an old tool with a new polish—the well-known, exhaustive word-by-word commentary in an enlarged type edition, by the lithoprint process, third edition, seven volumes covering the New Testament. There has been added a rather detailed chronological table, showing the events in order, divided into fourteen chapters, and listing the epistles in relation to chronology.

There are also a topical index and several appendices. Several notes have been added, but in general the text remains the same.—Chaplain Claude L. Bond.

EVERY OF MAN. By F. R. Barry. Scribner's. 109 pp. \$2.00.

ing forth the state of spiritual need in which man finds himself, examining the material basis of living and has produced totalitarianism, and a consequent alienation of man, probing deeply into the inward conflict and outward disharmony which characterizes man of our living. Dr. Barry clearly sets forth the Christian need as a God-centered world view with moral understanding and a clear appreciation of the value of man. "If there is to be a recovery of man there must be a re-birth of Christianity."

his presentation may be called "humanistic," but not a philosophical humanism; it is a Christian humanism. Christianity is personal. Jesus did not die again for "man" in the aggregate, but each man as a person.

is paragraph should be quoted: "The Crucifixion and the Resurrection are thus always contemporary events. True principles and great ideals are always mocked, scourged and crucified; hopes and aspirations and moral aspirations are always being betrayed by sin and death. But there is never a time when the place in which truth, and love, and loyalty, and courage are not conquering lies, and hate, and fear, when life is not winning mastery over death. There is a situation which cannot be redeemed by the love and grace of God. If the world is always under

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**CHRISTIANITY AND CIVILIZATION.** The Gifford Lectures: Part I, FOUNDATIONS. By Emil Brunner. Scribner's. 172 pp. \$2.50.

Emil Brunner presents in this volume, the first part of the Gifford Lectures delivered at the University of St. Andrews in 1947, the Christian doctrine of the foundations of civilization. He has performed for con-

temporary life a priceless service in disentangling multiple threads that have blended to form the quilt of our so-called modern civilization. The result is that we can see a great deal better just as the lines became twisted and knotted, and also we can straighten out our perspectives and purp as they pertain to the present and the future. tremendous value of his analysis and synthesis lies the realization that our present-day crisis is basic a religious crisis and that the solution of our problems rests in a true and proper application of Christian ethics and ideals.

This volume consists of ten chapters, all of which deal directly with the issues of living under the cross of Christ's cross in a pagan and hostile world. Problems of BEING, TRUTH, TIME, MEANING, JUSTICE, FREEDOM, and CREATIVITY are thoroughly discussed with the Christian concepts of God and the universe always in the picture. The author leads the reader through the haze and bewilderment of much medieval and modern thinking, and brings out to the large place of inescapable conviction and confidence.

This book will be read profitably if read slowly, he who reads will be the wiser man and the more devout Christian for having read.—*John W. McKelvey*

### THE GOSPEL ACCORDING TO REVELATION.

Delbert H. Elliott. Service Print Shop. \$1.00.

Perhaps no book of the New Testament has come for as much varied handling and manhandling as the Book of Revelation. Yet it is an interesting, human and appealing book. Spiritual rewards come to one who approaches it with reverence.

Dr. Elliott's little book shows appreciation of meditative study. He has condensed lectures on Revelation which he gave to his congregation. Thus they have had the practical test. The little book is synthetic, reverential presentation of Revelation, permeated with the Spirit of the Christ.—*W. R. Siegart*

### NEW FRONTIERS IN PSYCHOLOGY.

By Nicholas DeVore. Philosophical Library. 143 pp. \$3.00.

In exploring this book the reader finds psychology described as including physiology and philosophy, the former limited to the material and the latter merely speculating on the unknown beyond. The author asks for a hearing because he has crossed these boundaries and spent years mapping his theory of cosmic conditioning, offering his conclusions as guides to further exploring rather than a final word, and quotes a multitude of authorities. He limits old frontiers by pointing out fallacies. He gives qualified approval to some but insists that cosmic conditioning be considered, for example, giving differing reaction patterns to the with various glandular development. Statements and questions like those in the chapter on "The Pure Heart" will be considered considerably beyond the frontiers of many. The author questions whether inhibited sex need, varying according to cosmic conditioning, should be considered a greater or lesser crime against society than unrestrained indulgence in sex portion to need, free from condemnation which rests in neuroses. More exploring will be stimulated in several chapters, such as those on, "Talk Yourself Into Health," and "The Conquest of Fear and Anxiety" as well as the closing one, "Can Psychology Save Civilization?" Since man's ability to direct his mind to the solution of his problems which no gadget can solve for him, is the domain of psychology, we will hope that further exploration ought to help.—*Chap. C. Richmond*.

## religious Freedom

(See page 306)

men to serve in non-combatant roles, particularly in the Army Medical Department and the Navy Hospital Corps; and in World War II it went even further and permitted men with religious scruples against warfare to serve in the conscientious objectors camps. Only a few men refused to register at all were they isolated.

Sometimes we have forgotten that there is a fundamental principle involved in this—the freedom to worship. In the early days in the Massachusetts Bay Colony there was no such freedom. Men were actually fined for not attending church services. Now, to be sure, if a church would decree such fines and penalties, the state would not interfere today unless the church attempted, against the will of the individual, forcibly to collect such fines. The courts would argue today that the church could excommunicate one who had no desire to pay but had not levy upon his property. Yet in the early days it was a civil misdemeanor, punishable by the sentence of a civil court, if one failed to attend services.

This was only one of a number of so-called "blue-laws," some of which are actually still in statute-books in eastern states or municipalities today. Perhaps the distinction is not too clearly apparent but, while a community should be able to decide whether there are to be professional baseball games on Sunday or not, it might not be permitted to legislate against playing baseball in a private capacity. While it should be permitted to decide whether or not there should be movies on Sunday in the local cinemas, it should not be permitted to legislate against my showing movies in my home on Sunday.

Religious people have not always been willing to concede to irreligious folk the right to be irreligious. Yet that must be a right as well as the other. Otherwise there is no freedom.

We ministers rightly inveigh against the attempt to put religion and morality into separate water-tight compartments. And we ought to do so far as our own co-religionists are concerned. Yet we must differentiate between the two and concede to others the right to put these two into separate categories. That is, we have a right, for instance, to object to a religious observance which glorifies adultery as the modern and ancient faiths alike have

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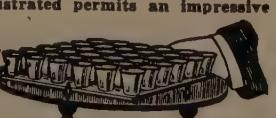
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done; but we should object to it not on gious but on ethical grounds. Ethically it fends a common moral judgment.

We have no reasonable ground for object to rolling or jumping or speaking with tong in the name of religion for, while it may disturbing to the peace or tranquility of neighborhood, it may be no more disturbing than the bells in our church steeple, or a baseball game, or a political rally. We do have right and duty to object to human sacrifice the right and duty to object to human sacrifice in the name of religion, or any similar practice which runs counter to common standards of decency.

Having made this concession we must further, however, and remind ourselves that must be zealous to safeguard the rights of those who are opposed to all religion. I refer particularly to their freedom of speech, their right to proclaim their opposition to religion. If so-called Four A's (The American Association for the Advancement of Atheism), were seek to engage a public hall in our community and the halls were denied them by the authorities because of the nature of their meeting would actually be the part both of wisdom and necessity for the churches to protest against such denial and insist, on the basis of right of freedom of worship, that these people be granted the right to ridicule worship.

The right to worship and the right to ridicule worship are really, in the long run, bound together. Undoubtedly you have all seen some of those instruments of torture, fore-runners of our modern third degree, which have been used to compel unwilling people to adopt or confess certain faiths. That faith might have been, in essence, the "true" faith, but whenever force was applied to compel acceptance, it became exceedingly evil and ungodly faith.

We do not live in a wholly irreligious land as some have believed. There is much of faith in America, thank God. On the whole people of America are a believing people. They believe in God and the vast majority worship Him in their peculiar way. Yet the genius of America is the freedom that is accorded either to worship or not to worship.

God can bless that kind of a land. He has never sought unwilling followers. Nor would He have any who believe in Him compel others who do not believe, to follow Him. The right of propaganda is ours, the right to seek those whom we may regard as lost, to win and woo them to The Eternal. What we have for—America—and this is all that we could truly live for—is the right to tell the story of Christ and God. If, in the telling, we find ourselves living

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the kind of a life that Jesus lived, there is  
the hope that we shall convert the world to  
is point of view and to His faith. Freedom to  
I the story, freedom to live as we think He  
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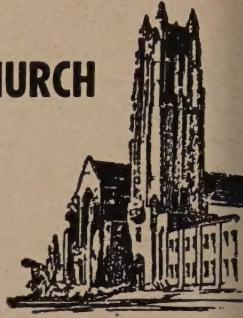
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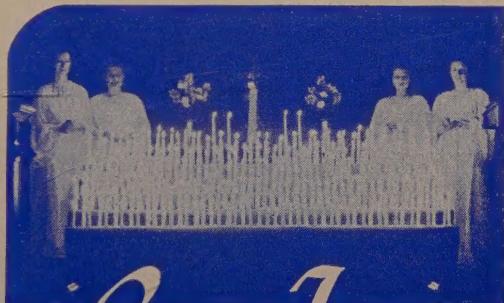
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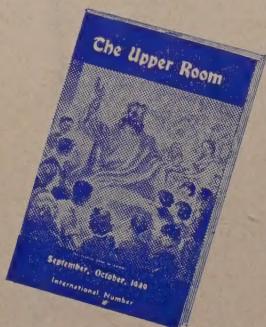


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